THE DIFFERENCES

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AN IMPORTANT EXPLANATION

Before starting to read this book

It will be very useful for you to read this explanation. Indeed, you will acquire the necessary knowledge to distinguish between two concepts-or rather two different religions-that have been confused for centuries.

As is known, Turkish society names the religion of Islam as *"Müslümanlık"* (Muslumanism). However, these two religions are totally distinct from one another. *"Müslümanlık"* has no connection with Islam. Islam is the unique and true divine religion transmitted to humanity through all the prophets. *"Müslümanlık"*, on the other hand, is a syncretic religion conceived around the year 1230 in Bukhara by two individuals, then imposed on society by specialized teams. This truth has been concealed for centuries by crypto-esoteric Sufi organizations and presented to society as being Islam. This conspiracy has been identified over the last fifty years by courageous and erudite scholars.

Under the reign of Sultan Selim III, following the development of relations between the Ottoman Empire and France, this error also influenced French society. Consequently (unlike other Europeans), the French unfortunately discovered Islam under the name of "Müslümanlık," (Muslumanism) just as the Turks did. As a result of this confusion, the French attribute the qualifier "musluman" to members of Islam (exactly as the Turks do).

In the work you hold in your hands, this error is highlighted and warnings are formulated repeatedly. Because in the two main sources of Islam, which are the Quran and the Hadiths of the Prophet, these two terms do not appear even once! the member of Islam is not a "Musluman," but a **Muslim**. Because *"Müslümanlık"* is not Islam!

Foreword

The religion of "Muslumanity," conceived around the 1230s, has been confused with Islam for centuries. In reality, it was the theorists of this religion who (formerly) wanted it to be so. To do this, they very effectively used the tool of propaganda through "deep structures." Consequently, society-totally ignorant of Islam from the beginning-has never been able to perceive the gap that separates Islam from Muslumanity. This is why the responsibility for this plot cannot be blamed on society as a whole!

Finally, when the Anatolian people began to learn to read and write starting from 1952, many schools and universities opened in Turkey, and academics, seasoned scholars, and researchers were trained. Among them, the research of highly qualified scholars such as Dr. Abdülbaki Gölpınarlı, Prof. Dr. Hikmet Tanyu, Prof. Dr. Ahmet Yaşar Ocak, Prof. Dr. Şinasi Gündüz, Prof. Dr. Mikâil Bayram, Prof. Dr. Ahmet T. Karamustafa, Prof. Dr. Mehmet Sait AYDIN, Prof. Dr. İbrahim Agâh Çubukçu, Prof. Dr. Celaleddin Vatandaş, Prof. Dr. Mehmet Şeker, Prof. Dr. Erkan Göksu, Prof. Dr. Ahmet Yılmaz, Prof. Dr. Vejdi Bilgin, Dr. Erdem Akın, Süreyya Su, Saadettin Merdin, and their peers is of paramount importance. Before this new generation, there was also Ord. Prof. Dr. Fuad Köprülü. Although the latter could not dwell in a very serious and profound manner on the thick wall separating Islam from Muslumanity, they had the courage to lay the milestones leading to the essence of the subject! It should be emphasized that this first impetus is extremely important. For subsequent researchers, inspired by this first step, will consider revealing more of the hidden face of Muslumanity.

The information we present in this article falls under the sociology of religions. Unfortunately, studies in the sociology of religions are a recent academic activity in Turkey, having started very late. Although there are claims that these studies began as early as the 1920s, their accuracy is debatable.[1] Indeed, academic work worthy of the name could only begin in Turkey after the 1970s. In fact, you will not find in almost any study of the sociology of religions much of the important information that you will encounter in this book, which constitutes crucial evidence.

You have undoubtedly perceived-even indirectly-how difficult and dangerous it is to conduct research on this subject. Despite everything, by taking risks, we can list the differences between the concepts of Islam and «Muslumanity» under various headings, as you can see below.

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[1] İhsan ÇAPCIOĞLU, *Review of Turkish Scientific Compilations* 2(1): 219-233, 2009.

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Do the words «Muslim» and «Muslumanism» (Müslümanlık) appear in the Noble Quran?

The words «Muslim» and «Muslumanism» (*Müslümanlık*) do not appear in any of the 114 surahs that compose the Noble Quran.

You might argue that (religious and legal) terms such as "salat" (prayer/*namaz*), "sawm" (fasting/*oruç*), or "wudu" (ablution/*abdest*) also do not appear in the Quran or the corpus of the Sunnah [in their Turco-Persian forms]. Indeed, these are Persian words that entered the Turkish language under Iranian influence. However, when we compare these to the terms "Muslim" and "Muslumanism," we observe a major difference.

The word **"Muslumanism"** (*Müslümanlık*), in particular, was determined and used consciously as an alternative to the term **"Islam,"** which is the proper name of the religion. This is out of the ordinary; it amounts to not recognizing the boundaries set by the Book and the Sunnah. Other Persian words are only used as names for certain acts of worship, which is permissible (*jaiz*).

When we examine the methodological criteria of Islam, and specifically the 19th verse of Surah Al-i Imran, we see that the word "Islam" was given by Allah as a unique and inviolable name for the divine and universal order of life, which is the original and unique religion of monotheism (*Tawhid*). The fact that the Arabic particle ($إِنَّ$) at the beginning of this verse emphasizes absolute certainty must be taken seriously. However, outside of scholars specializing in the branch of exegesis (*tafsir*) of Islamic sciences, no one is aware of the gravity of this subject. This is where the public's misunderstanding of the problem stems from.

Consequently, it is not possible to name the religion of Islam "Muslumanism." Why has society not become aware of this crucial problem for centuries?
To find a satisfactory answer to this question, one must go very far back into history and disclose certain hidden secrets here. Unfortunately, the current environment is not suitable for this, and it is not possible to fit all the details to be exposed here. Above all, it is impossible for today's society to understand the information and documents that would be extracted from the depths of history. Indeed, from a thousand years ago to the present day (in Turkish circles), language, religion, customs, and culture have evolved repeatedly, undergoing incredible changes. Therefore, the revelation of this information and these

documents-which could only be understood in a relative sense by multilingual and scholarly historian-sociologists-would cause great problems.

The analytical examination of this question can only be possible through academic work. Suppose for a moment that such studies were carried out; even if the results were presented in today's language, not only would society as a whole-whose education level is extremely low-be unable to understand this complex subject, but even the so-called intellectuals would fail. In particular, one must have an excellent command of Chagatai Turkish from a thousand years ago, Persian from the Seljuk era, and Arabic; yet there is not a single historian-sociologist in Turkey possessing this training! Furthermore, to clarify this subject, it is imperative to invite numerous scholars from the Arab world, Iran, and Europe to debate it at an international congress.

In conclusion, it must be stated that those who named Noble Islam "Muslumanism" centuries ago took on a heavy moral burden (*vebal*) and a great responsibility. Those who, despite all warnings, follow them to this day-consciously and deliberately-also bear this responsibility.[2]
The only religion that Allah the Most High commanded all His messengers, from Adam (as) to Muhammad (as), to transmit is **Islam**; it is not "Muslumanism." You can find absolute proof of this in the 19th verse of Surah Al-i Imran.

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[2] Those who wish to inform themselves about the crime committed by those who take this risk may consult Surah an-Nisa, verse 46; Surah al-Maida, verses 13 and 41:

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمَعْ غَيْرَ مُسْمَعٍ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنًا فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمَعْ وَانْظُرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا (النساء/**46**)

فَبِمَا نَقْضِهِم مِّيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً ۖ يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ ۙ وَنَسُوا حَظًّا مِّمَّا ذُكِّرُوا بِهِ ۚ وَلَا تَزَالُ تَطَّلِعُ عَلَىٰ خَائِنَةٍ مِّنْهُمْ إِلَّا قَلِيلًا مِّنْهُمْ ۖ فَاعْفُ عَنْهُمْ وَاصْفَحْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ (المائدة/**13**)

يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِن قُلُوبُهُمْ ۛ وَمِنَ الَّذِينَ هَادُوا ۛ سَمَّاعُونَ لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ ۖ يُحَرِّفُونَ الْكَلِمَ مِن بَعْدِ مَوَاضِعِهِ ۖ يَقُولُونَ إِنْ أُوتِيتُمْ هُذَا فَخُذُوهُ وَإِن لَّمْ تُؤْتَوْهُ فَاحْذَرُوا ۚ وَمَن يُرِدِ اللَّهُ فِتْنَتَهُ فَلَن تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا ۚ أُولَٰئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَن يُطَهِّرَ قُلُوبَهُمْ ۚ لَهُمْ فِي الدُّنْيَا خِزْيٌ ۖ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ (المائدة/**41**)

[2] See:

إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِن بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۗ وَمَن يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ (آل عمران/**19**)
وَمَن يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ (آل عمران/**85**)

See also Hadith.

عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: " مَنْ قَالَ فِي الْقُرْآنِ بِغَيْرِ عِلْمٍ، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ. (مسند أحمد **3/ 496** ط الرسالة)

The Religious Identity of the "Muslim" Person and the "Musluman" Person

The religious identity of believers (**mu'min**) and the submitted (**Muslim**) who have grown up from birth with the teachings of Islam and are sincerely attached to them-as well as those who embraced Islam later in life-is expressed by the adjective "**Muslim** مُسْلِم" *(and not by the adjective "Musluman"!).*

As for the religious identity and the descriptor of one who claims to be attached to the religion of "**Müslümanlık**" (Muslumanism), it is "**Musluman**" (and not "**Muslim**"). However, "Muslumans" possess no knowledge regarding the difference between these two adjectives. Indeed, the secrets relating to "Muslumanism" have only been discussed for about 20 years. For this reason, no researcher wishes to dwell on these secrets (likely out of fear for their life!). This constitutes an extremely serious impasse. Because of this fear, the clear and detailed deciphering of the problem will take time, and the issue risks becoming even more complex.

Despite everything, the conscious believer can formally distinguish between these two religions and these two descriptors; where a profession of faith is required, he absolutely avoids saying, "**I am a Musluman.**" If he makes such a dangerous declaration by oversight or out of linguistic habit, he repents, performs penance, and implores the forgiveness of Allah the Most High.

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The Fact That Musluman Theologians and Sociologists Do Not Know Arabic Is a Major Problem

In the process of learning a foreign language, there are five essential skills without which a student cannot claim to have mastered the language. These five skills can be summarized as follows:

1. Being able to express everything one wishes in that foreign language orally, fluently, and without error.

2. Being able to express everything one wishes in writing, without committing errors in syntax or spelling.

3. Being able to fully comprehend the entire discourse of a scholar for whom that language is their mother tongue.

4. Being able to read and understand publications written in that language (such as books, newspapers, magazines, reports, brochures, and bulletins).

5. Being able to draft an academic text of at least fifty pages, with an original style and free of any plagiarism.

In Turkey, individuals trained in Imam Hatip schools, faculties of theology, and madrasas belonging to religious orders never possess these skills. If there are approximately 12 people in this country who likely possess the aforementioned training, it is due to their personal efforts and probably because they studied in Arabic-speaking countries. Unfortunately, no one in Turkey grants credit to these figures.

Because academics, sociologists, and religious figures in Turkey (including the President of Religious Affairs[3]) lack these five skills, great confusion reigns, particularly regarding religion and thought. We can summarize it as follows:

Above all, it is impossible to clarify the concept of "Islam" in Turkey-in scientific language. This problem has remained unresolved for centuries. For example, the fact that all religions are religions of temples and cemeteries, whereas Islam never had such a characteristic, has never been understood or explained by Muslumans.

The analysis of the word *Islam* (إسْلام) according to the rules of the Arabic language has never been done, because it was not possible. This analysis has been performed for the first time in Musluman history-taking risks in the name of science!-very succinctly as follows:

The word *Islam* (إسْلام) is, according to the rules of Arabic, the infinitive (*masdar*) of the verb *aslama – yuslimu* (أَسْلَمَ – يُسْلِمُ). Verbes belonging to this group are "*mazidu'n fihi*" verbs (augmented by one letter compared to the triliteral root,

[3] Although "knows Arabic" is listed on his CV, it turned out that the President of Religious Affairs of Turkey, Ali Erbaş, does not master the language. During Turkish President Recep Tayyip Erdoğan's visit to Baghdad, at the complex of Sheikh Abdulkadir Geylani, Ali Erbaş asked for an interpreter following a question in Arabic from a Rûdaw correspondent. This incident was debated for days in Turkey. Despite all defenses, it was proven that the President of Religious Affairs does not possess the (aforementioned) four skills.

belonging to the first *bab* [form IV]). The word *Islam* mentioned in the Noble Quran is a derivative of the verb (*aslama – yuslimu*) belonging to this group. The words "Musluman" (*Müslüman*) and "Muslimness" (*Müslümanlık*) have no relation to this verb. In Turkey, hundreds of adventurers who attempted to write translations (*meal*) without knowing Arabic-with the exception of 13 authors[4]-took the risk of committing the dangerous crime of distorting this verb and all its derivatives present in the Quran. Furthermore, millions of Muslumans have no knowledge of the grammatical link between this verb and the word *Islam* cited in the Noble Quran!

Moreover, the words "Müslüman" and "Müslümanlık" are not of Arabic origin. They are two artificial, Turkified terms. Although they have been given the appearance of being derived from the Arabic word "***Muslim***," it is clear that this is a ruse. The average Musluman, under the influence of centuries of destructive propaganda, likely cannot realize this; but the educated and conscious **mu'min** (believer) is forewarned.

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The Difference in Religious Consciousness between the «Musluman» Individual and the «Muslim» Individual

The relationship to religion for the «**Musluman**» human type is indeterminate; their mind is confused. Indeed, they care little for what the concept of "religion" actually signifies. In their thought, religion is composed of various traditions, rites, and ancestral beliefs accumulated between the mosque and the cemetery. On this point, they differ greatly from the "**muslim**" individual. Even a simple **muslim-believer** is attached to the Quran and the Sunnah with profound sincerity. They possess knowledge regarding the content of these two sources. When they feel the need for consultation on this subject, they turn to a scholar (an *alim*) and never to a member of the clergy.

This is what we call "**Islamic consciousness**" Conversely, in "**Muslumanism**" a "Muslim consciousness" is out of the question. Consequently, one cannot speak of a feeling or sensitivity of "consciousness of Islamity" in the *Musluman* individual. To be *Musluman* is merely to imitate one's parents and environment. In truth, "Muslumanism" is not an institution of faith capable of instilling a consciousness in its follower.

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[4] Here are the authors of translations (*meal*) who avoided committing these errors: Elmalılı Hamdi Yazır, Cemal Said, İsmail Hakkı İzmirli, Mahmud Özdemir, Ömer Nasuhi Bilmen, Ali Fikri Yavuz, Orhan Aktaş, Süleyman Tevfik, Besim Atalay, Hasan Basri Çantay, and Ebu Hanzala (Halis Bayancuk).

The *Musluman* individual is so devoid of consciousness that, for example, they have practically no knowledge of the abyss separating Islam from "Muslumanism." They even believe these two different religions are one and the same. Although they possess no evidence, they defend their claims. They fail to understand the information and evidence presented to them on this subject and grant it no importance. This is because they are unaware of the erosion suffered over centuries in faith and thought, nor of the processes of corruption and evolution.

Similarly, they possess no information regarding the organizations attempting to keep "Muslumanism" alive in the face of Islam, nor the policies followed in this regard. They lack the cultural horizon that would allow them to grasp this. They use Islam solely as a label. When you attempt to enlighten them, they react, become aggressive, and try to respond with verbal sparring and disrespect.

The **muslim-mu'min** individual, on the other hand, is dignified, educated, and conscious. They believe in the integrity of Islam within the limits of the Quran and the Sunnah. They know that there is no relationship between Islam and "Muslumanism". In all debated issues, they present their evidence in scientific language, relying on the Quran and the Sunnah. However, not being free and finding themselves surrounded by "Muslumans", they find neither the environment nor the opportunity to defend their cause. If they insist too much on defending Islam against "Muslumanism," they become the target of very violent attacks and run a great risk of being lynched.

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Personality within the «Musluman» Human Type

Personality is the combination of beliefs, attitudes, habits, values, motivations, genetic characteristics, cognitive abilities, temperament, and character of an individual. It constitutes the set of psychological, physical, intellectual, and cultural patterns formed throughout a person's developmental processes. This pattern is unique and specific to each individual. This is why one individual's personality never fully coincides with that of another.

When comparing the personalities of the **"Muslim"** (one who submits to Allah) and the **"Musluman"** (cultural/sociological) human types, major differences and contrasts are observed. Indeed, there are incredible gaps between the environments in which they grew up. For example, the living environments of **"Muslim-Mu'min"** individuals (sincere believers) share similar characteristics

because the families of these individuals are sincerely attached to the boundaries set by the Quran and the Sunnah. Consequently, the child of a "Muslim" family grows up in an atmosphere dominated by the culture of the Quran and the Sunnah. Deviations are very rare among children in this group. Similarly, there are no excessive or striking contrasts between the lifestyles of the fanatics and the moderates within this category.

The **Muslim-Mu'min** person is generally calm, serene, dignified, balanced, and attentive. Having received an Islamic family education, they are perfectly acquainted with the moral rules of Islam. Even if they rarely happen to transgress one of these rules, they immediately feel regret.

The **«Musluman»** human type, on the other hand, lacks a coherent and civilized personality. Their convictions are based on philosophy, history, legends, mythology, folk tales, heroic stories, and interpretations circulating publicly. They are selfish and imbued with prejudice; their religious tendencies, human relations, and reactions to ideas are generally ideological. This is explained by the fact that they were raised in an environment contrary to an authentic Islamic family education.

It should not be ignored that stubbornness is, so to speak, an anchored and permanent character trait in the "**Muslim**" individual. This is why religious discussions that a "**Muslim**" person might have with "**Muslumans**" can lead to undesirable results.

The **"Muslim"** individual, under the influence of the local conditions that direct them, is relatively ethnocentric (racist) and closed to dialogue; the concept of "justice" has no place in their thinking or their faith. According to them, the ethnic group to which they belong is nobler and superior to other human communities. Their attitude is harsh and uncompromising. It should be emphasized here that the identity and personality of the «**Musluman**» individual, as well as the affiliation they represent, are absolutely not Islamic.

Consequently, they are either **Arabist**, **Turkist**, **Kurdist**, **Ottomanist**, **Kemalist**, **Alevi**, **Sunni, conservative**, **a follower of a brotherhood (tariqat), Shiite (Rafidi)**, **Hanafist**, **Shafi'ist**, **Murji'ite**, a supporter of **FETÖ, right-wing**, **left-wing**, or a follower of other currents. Thus, as can be seen, there is neither unity nor solidarity among "**Muslumans**". On the contrary, they are divided into various ideological and religious groups.

The supreme identity of the **Muslim-Mu'min** person is "Islam" and their qualifier is "Muslim." In their faith, they are a believer (Mu'min) and a monotheist (Muwahhid). However, they do not deny their ethnic identity of origin. They

accord it great importance and do not hesitate to express this identity to introduce themselves.[5]

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Religious Titles and Nicknames in the Culture of «Muslumanism»

In "Muslumanism," numerous political and religious titles, nicknames, and forms of address are used. All those of a religious nature were produced for the purpose of exploitation. Most of them involve insincere glorification, such as *"zât-ı devletleriniz"* (your excellence), *"zât-ı aliniz"* (your eminence), or *"efendi hazretleri"* (my lord the master)-the latter still used today by members of brotherhoods (*tarikat*) to address their sheikh.

The Title «Hazretleri»

The title **«Hazretleri»** (His Holiness/Excellence) is particularly favored by members of Sufi orders for individuals they respect excessively. It is pronounced alongside the names of sheikhs and "saints" (*evliya*), as in *"Terzi Baba Hazretleri," "Oruç Baba Hazretleri,"* or *"Somuncu Baba Hazretleri."*

"Hazret (حضرة)" is an Arabic word and one of the significant terms in the Sufi tradition. It has been the subject of rather complex and convoluted commentaries and explanations. Notably, it was transformed into a major Sufi term by Muhyiddin ibn Arabi, used to signify "divine or cosmic truth with all the general degrees of existence and all its manifestations in the universe."[6]

Among these Muslumans, this title is most often used in the form **"Hazreti Muhammed"** with the name of the Messenger of Allah, *Muhammed aleyhissalâtü vesselâm*. As this usage is foreign to original Islam, it is not used by "Muslims" who prefer, as written above, the formulation "Messenger of Allah Muhammed aleyhissalâtü vesselâm."

Popular Nicknames and the Hajj

Among the common people, certain nicknames are used for the religious, and even for those who have completed the pilgrimage, such as *"Hacı abi"* (pilgrim

[5] See Surah Al-Hujurat / 13

[6] **Source:** *HAZRET* - TDV Encyclopedia of Islam.

big brother), *"Hacı amca"* (pilgrim uncle), and *"Hacı bey"* (Mr. pilgrim). Additionally, the nickname *"Hacı ağa"* is used to describe ignorant and ill-mannered people.

In truth, going on pilgrimage is an obligation (*fard*), just like prayer or fasting. So why is no one called "Praying Brother" or "Praying Uncle"?! They find no answer to this contradiction. They might eventually argue: "The Hajj is a multidimensional worship involving long journeys and difficulties for many; it is therefore appropriate to reward the pilgrim with such a title out of respect." Of course, this argument is debatable, as no such title exists in Islam.

Hierarchy within Brotherhoods

Members of brotherhoods (tarikatçı) use titles such as **"ermiş"** (saint/one who has reached the truth), **"kutup"** (pole), and **"gavs"** (supreme help) for some of their sheikhs. Although they assign these ranks themselves, they accept them as being given by Allah. They knowingly ignore this contradiction. For a religion invented by certain people a few centuries ago, all these contradictions are naturally commonplace. Because in this religion, the source is not revelation (*wahy*); the principle of **"tevkifiyye"** (the immutable nature of religious terms) holds no importance. Moreover, millions of Muslumans (aside from a handful of theology academics) are totally ignorant of the principle of *tevkifiyye* in Islam.

"Religiosity" vs. "Piety"

In "Muslumanism," attachment to religion is explained by **"religiosity"** (*dindarlık*) or **"conservatism"** (*muhafazakârlık*). Those who fulfill their religious duties are not described as *"muttaki"* (Allah-fearing/pious), but as *"dindar"* (religious). This is considered a compliment to them. However, the concepts of *"dindarlık"* and *"dindar"* appear neither in the Quran, nor in the corpus of the Sunnah, nor in classical Islamic literature.

In contrast, a Muslim person (if sincere in their conscience) is simply considered a **"mu'min"** (believer). In Islam, moral and spiritual nobility is not expressed through "religiosity," but through **"taqwa"** (piety/reverential fear).[7] However, this attribute grants them no privilege among believers and is not used to praise them. *Taqwa* is rewarded only by Allah. Being a believer is, for them, merely a natural attribute.

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[7] **See:** "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous (*atqâkum*) of you. Indeed, Allah is Knowing and Acquainted." (Surah Al-Hujurat, 13)

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The Conception of Justice in «Muslumanism»

In **«Muslumanism»,** superiority is not evaluated based on criteria of impartiality and justice, but rather according to an individual's social status, economic power, and political influence. Consequently, various social classes exist within the Musluman community. For example, there is a bourgeoisie, a middle class, oppressed classes, classes treated according to their beliefs or political opinions, as well as classes that are disregarded and humiliated… In fact, in Musluman countries, the judicial organization adopts an attitude and renders decisions concerning citizens based on these differences.

Therefore, it is very rare for influential figures from the elite classes-renowned families, high society, or lineages such as **sheikhs, aghas, pashas, and seyyids**-to be convicted in these countries. Although it is frequently emphasized that "all citizens are equal before the law," this bears no relation to reality. For those of the elite class who, for whatever reason, happen to be convicted, an amnesty is decreed under some pretext or another. This is, moreover, one of the sources of widespread immorality in Muslumanism. We can easily draw the following conclusion: Muslumanism (in total opposition to Islam) is a religion that encourages immorality.

These differences do not exist in a community where the Islamic order prevails. Unfortunately, since the system of the **Rashidun Caliphate** was abolished in 661 and has never been restored, it is impossible to compare Islam and Muslumanism on this point by using a society governed by the Islamic order as an example-with the exception of the mode of government between the years 622 and 661.

For this reason, from the year 661 to the present day, the minority mass of believers is condemned to live under the heavy oppression of "Muslumans"-existing as small, oppressed groups dispersed throughout the world. The fact that many scholars, preachers, and fighters for Islam are today being tortured in prisons belonging to Muslumans proves this reality.

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«Muslumanism» or «Muslumanisms» ?

Islam is the unique religion that all messengers, from Adam to Muhammad (peace be upon them), were tasked with transmitting to humanity. (It is neither **«Muslumanism»** nor any other religion.) No one can prove otherwise.[8]

Islam is built upon the institution of **faith (Imân)**. Faith represents the central axis of Islam; it is the primary element that guarantees its integrity. This is why, throughout human history, it has maintained its characteristic of being the only valid religion. Apart from Islam, all other religions are confined between the temple and the cemetery because their founders and leaders are human beings. As for Islam, it is a religion that encompasses the totality of life. The One who established it and sent messengers to transmit it to mankind is **Allah the Most High**.

Regarding the concept of **«Muslumanism»** (or socio-cultural affiliation), it lacks a unifying institution of faith. For this reason, a different model of **«Muslumanism»** exists in the mind and conscience of every Musluman. Consequently, instead of just one, it is possible to speak of hundreds of **«Muslumanism»** distinct from one another.

For example: the versions of the Shiite, the Alevi, the Sunni, the Wahhabi, the partisan of Muawiya, the member of a brotherhood (Sufi), the Kemalist, the right-winger, the left-winger, the Ottomanist, the common man, high society, the Turkist, the Arabist, or the Kurdist... The religious model of each of these groups is different. This is why **«Muslumans»** have never agreed and will never agree.

The believers (Mu'minûn), for their part, accept Sublime Islam-which has never changed and will never change (in accordance with the 52nd verse of Surah al-Mu'minûn of the Noble Quran)-as the unique religion of truth.[9]

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Is it Possible to Legitimize «Muslumanism» ?

The attitudes of those who claim to be committed to Islam by hiding behind numerous acts of worship-such as prayer, fasting, pilgrimage, legal almsgiving (*zakat*), and sacrifice-which, throughout history, have been progressively diverted from Islam to be grafted onto **"Muslumanism,"** are unrealistic. Indeed,

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[8] See Surah Âl-i 'Imran, verses: 19, 85; Surah al-Mu'minûn, verse: 52.

[9] وَإِنَّ هَٰذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ. (*"And verily this Ummah of yours is a single Ummah, and I am your Lord and Cherisher: therefore fear Me."*) (Al-Mu'minûn: 52)

Muslumanism is not maintained by a consciousness rooted in the framework of the Quran and the Sunnah, but solely through **imitation (*taqlid*)**. To understand this, it is necessary to examine the past of Muslumanism with surgical precision. However, work on this subject can only be accomplished by competent, transcendent scholars endowed with vast knowledge. Unfortunately, today's academics fail to undertake this task, which requires both responsibility and courage.

Those who would react by highlighting the secular existence of mosques, performed prayers, the works of scholars, and their fatwas, would be taking refuge behind a ruse they cannot conceal. For centuries, many **believers (*mu'min*)** have also lived within the Musluman majority. Thus, these mosques, these prayers, and these values belonging to Islam are not the product of the Musluman majority, but on the contrary-as understood by their relative strength of old-the product of the community of believers. It is thanks to the efforts of this virtuous minority that the faint shadows of Islam have been able to endure until the present day.

One of the most manifest proofs of this is the expression **«Zeyd-i Müslim (زید مسلم)»** employed in the fatwas of the scholars of Islam. No scholar of Islam has ever used the expression **«Zeyd-i Müslüman (زید مسلمان)»** in its place. Although certain ignorant religious figures may have used the term **«Zeyd-i Müselman (زیدِ مُسَلْمَانْ),»** this remains extremely rare. Consequently, this cannot constitute the slightest proof, even the most infinitesimal, to legitimize Muslumanism.

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Why Is There No Unity and Solidarity Among Muslumans?

Because **"Muslumanism,"** as opposed to Islam, is a religion of division. It possesses no unique book, no institution of faith, nor any original teaching. Although it presents itself using values borrowed from Islam, almost every Musluman utilizes these values for their own interests. This inevitably leads to chaos and conflict within the Musluman world.

Among the dozens of Musluman groups-whether mentioned above or not-disagreements, rivalries, and struggles erupt regarding religion, faith, sects, movements, rites, worship, politics, social interactions, and worldviews. The current picture of the Middle East proves this striking reality in the clearest way. "Muslumanism" has failed to unite them; on the contrary, they are in tatters. Faced with this situation, the army of semi-scholarly clerics is powerless. Global imperial powers, taking advantage of this opportunity, use them in proxy wars. By specifically fanning the flames of sectarian wars, they pit Salafist-Sufi, Sunni-Shia, and Sunni-Alevi fronts against one another.

"Muslumanism" no longer satisfies a segment of the population that wavers in doubt. This group consists mainly of young people, and more specifically, students of Imam-Hatip schools. One part of this mass has chosen **deism**, while another has chosen **atheism**. Secret surveys have revealed that millions of young people have broken their ties with "Muslumanism" over the last ten years. This segment refuses to take sides in inter-Musluman struggles. Deism and atheism are spreading rapidly among the younger generation of Muslumans. It is believed that this rupture was born from a reaction against the Nakshibendi hold over the State in recent years.

The quarrels between Muslumans have also spilled over into Europe. Muslumans on this continent are divided into enemy camps. Their activities are closely monitored by the Federal Office for the Protection of the Constitution (*Bundesamt für Verfassungsschutz*) in Germany and by numerous intelligence services. We can list these camps as follows:

- **DİTİB (Turkish-Islamic Union for Religious Affairs):** Although it is a state institution, this organization has been unable to unite religious Musluman groups or bridge the gaps between them.

- **Milli Görüş (National Vision / Islamische Gemeinschaft):** Based in Cologne and active since 1976. **8%** of mosques in Germany are under their control.

- **The Kaplan Group (Kaplancılar):** Founded in 1984. In 2005, it had approximately **230,000** members. It is closely monitored by Western intelligence services.

- **The Süleymancılar (VIKZ):** They define themselves as a "religious community" under the name Union of Islamic Cultural Centers. This is a Musluman group linked to the brotherhood of Süleyman Hilmi Tunahan (died 1959). Founded in Cologne in 1973, they were once the largest religious community of Turkish origin in Germany before declining. They

possess approximately **300 branches** in Germany and **2,000 dormitories/boarding schools** in Turkey (mainly in Istanbul, Antalya, Konya, Denizli, Eskişehir, and Bursa).

- **VIKZ (Verband der Islamischen Kulturzentren):** Active since 1973, grouping 300 associations. This group is described as a "black box."
- **Islamic Community of Germany (Islamische Gemeinschaft in Deutschland):** Founded in 1958 in Munich by the Arab Muslim Brotherhood. It has been flagged by Western intelligence for "suspicion of a propensity for violence."

- **Hamburg Islamic Center (IZH) and the Ahlul-Beyt Mosque Federation:** Representing Shia Muslumans.

While all these religious Musluman groups engage in mutual smear campaigns in Europe, they simultaneously deploy intense efforts to weaken Islam. Their ultimate goal is to keep "Muslimanism" (and not Islam) alive to preserve their own power.

Deep gulfs exist between various global Musluman groups that manifest as States. America and Israel take advantage of this situation. From India to the Atlantic coast (East to West), and from the coast of Oman to Bosnia-Herzegovina (South to North), the **"Great Homeland of Islam"** is today entirely under occupation. No state in this immense geography is sovereign or independent. Furthermore, none of them possess the quality of an "ISLAMIC STATE." Some are under the yoke of America, others of England, Russia, or other powers.

The most tragic side of this dark picture is that certain societies living in this Great Homeland of Islam (such as the people of Turkey) do not yet see the situation clearly and are unaware of this occupation. The problem does not end there. With the exception of a small minority of believers (*mu'min*), the **two billion "Muslumans"** living on this land are unable to grasp this reality. The fundamental reason for this is widespread ignorance (*cehalet*). This ignorance has led to information pollution of dangerous dimensions throughout the Islamic homeland, and particularly in Turkey.

The irrefutable proof that the Homeland of Islam is totally occupied lies in the military bases established by imperial powers on these lands.[10]

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[10] **List of American bases in the geography that has lost its status as the "Homeland of Islam" to become a mere "Muslim world":**

- **QATAR:** Al Udeid Air Base and Sayliya logistics camp (**13,000** soldiers).
- **KUWAIT:** Ali Al-Salem Air Base, Orayfaan Base, Camp Patriot, Camp Buehring.
- **SYRIA:** Al-Omar, Al-Shaddadi, and Al-Tanf bases (**900** soldiers). Also bases in Hasakah, Raqqa, and Deir ez-Zor.

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Muslumans Cannot Agree on Language Either

Muslumans are also divided on the issue of language. While conservative Muslumans favor sentences peppered with loanwords from Arabic, Muslumans circles distant from religion generally use sentences composed of so-called "invented" words (Turkish neologisms).

The following table, which summarizes the lexical preferences of these two opposing poles, provides an idea of the linguistic conflict among Muslumans in Turkey.

Words Preferred by Conservatives	**Words Preferred by Secular / Non-Religious Circles**
Âbide	Anıt (Monument)
Âbidevî	Anıtsal (Monumental)
Addetmek	Saymak (To consider / To count)
Alet	Araç (Tool / Instrument)

- **IRAQ:** Ain al-Asad Air Base (**2,500** personnel) and dozens of military facilities.
- **JORDAN:** Tower 22 logistics base, Muwaffaq Salti Air Base.
- **UNITED ARAB EMIRATES:** Al Dhafra Air Base, Jebel Ali Port, Fujairah Naval Base.
- **DJIBOUTI:** Camp Lemonnier.
- **BAHRAIN:** NSA (Naval Support Activity), U.S. Navy Headquarters; Sheikh Isa and Muharraq Air Bases.
- **OMAN:** RAFO Masirah, Muscat International Airport, RAFO Thumrait, Al-Musannah Air Base, Port of Duqm.
- **SAUDI ARABIA:** King Abdulaziz, Dhahran, Eskan Village, King Fahd, King Khalid, and Riyadh Air Bases.
- **TURKEY:** Izmir Air Base (Çiğli), attached to USAFE. I-HAWK and Roland missile systems are deployed there. There are USA-NATO bases in many points of Turkey, with American troops present. The U.S. armed forces have bases in **16 locations** in total. Additionally, missile and nuclear bomb control centers are deployed at **5 different points**. Nuclear weapons depots belonging to the United States are located in Izmit, Balıkesir, Eskişehir, Konya, Ankara, Malatya, and Erzurum. The largest American base in Turkey is **Incirlik Air Base**.

The peoples of the countries mentioned above are predominantly Muslim but have no real link with Islam. However, a small minority of Muslim-believers lives within these societies.

Words Preferred by Conservatives	**Words Preferred by Secular / Non-Religious Circles**
Aleyhtar	Karşıt (Opponent / Adversary)
Ahlâkî	Etik (Ethical / Moral)
Allah	Tanrı (God)
Allahaısmarladık	Hoşça kal (Goodbye)
Beyan	Açıklama (Declaration / Explanation)
Cemiyet	Toplum (Society)
Cihaz	Aygıt (Device / Apparatus)
Dalâlet	Sapkınlık (Aberration / Heresy)
Delil	Kanıt (Evidence / Proof)
Devamlı	Sürgit (Continuous / Perpetual)
Edebiyat	Yazın (Literature)
Ehliyet	Sürücü Belgesi (Driver’s License)
Esasen	Temelde (Fundamentally)
Eser	Yapıt (Work / Opus)
Evvel / Evvelâ	Önce (Before / First)
Fazilet	Erdem (Virtue)
Fevkalâde	Olağanüstü (Extraordinary)
Hadise	Olay (Event / Incident)
Hâkim	Yargıç (Judge)
Hapishane / Cezaevi	Tutukevi (Prison / Detention house)
Hayatî	Yaşamsal (Vital)
Hediye	Armağan (Gift / Present)
Hürriyet	Özgürlük (Freedom / Liberty)
İdare	Yönetim (Administration / Management)
İhtilâf	Anlaşmazlık (Disagreement / Conflict)
İhracat	Dışsatım (Export)
İhtilâl / İnkılâp / Darbe	Devrim (Revolution / Coup d'état)

Words Preferred by Conservatives	Words Preferred by Secular / Non-Religious Circles
İhtimal	Olasılık (Probability / Possibility)
İktibas	Alıntılama (Citation / Borrowing)
İlim	Bilim (Science)
İmkân	Olanak (Opportunity / Possibility)
İmlâ	Yazın (Spelling / Orthography)
İnkâr	Yadsıma (Denial / Negation)
İstikamet	Yön (Direction)
İstiklâl	Bağımsızlık (Independence)
İthalât	Dışalım (Import)
Kahir ekseriyet	Ezici çoğunluk (Overwhelming majority)
Kâinat	Evren (Universe)
Mabed	Tapınak (Temple / Place of worship)
Meyil	Eğilim (Inclination / Tendency)
Misafir	Konuk (Guest)
Mübalâğa	Abartı (Exaggeration)
Mücadele	Savaşım (Struggle / Combat)
Müdafaa	Savunma (Defense)
Müracaat	Başvuru (Application / Recourse)
Müsaade	İzin (Permission / Authorization)
Mahrum	Yoksun (Deprived of)
Maksat	Amaç (Purpose / Goal)
Mecburi	Zorunlu (Mandatory / Obligatory)
Merasim	Tören (Ceremony)
Millet	Ulus (Nation)
Mukaddes	Kutsal (Sacred)
Mukayese	Karşılaştırma (Comparison)
Müstakil	Bağımsız (Independent / Detached)

Words Preferred by Conservatives	Words Preferred by Secular / Non-Religious Circles
Mütehassıs	Uzman (Specialist / Expert)
Netice	Sonuç (Result / Consequence)
Nizam	Düzen (Order / System)
Sahil	Kıyı (Coast / Shore)
Sebep	Neden (Cause / Reason)
Semavi	Göksel (Celestial)
Sulh	Uzlaşı / Uzlaşma (Peace / Conciliation)
Şahit	Tanık (Witness)
Şoför	Sürücü (Driver / Chauffeur)
Teşhis	Tanı (Diagnosis)
Tarif	Tanım (Description / Definition)
Taziye	Başsağlığı (Condolences)
Tebliğ	Bildirim (Notification / Communication)
Tedbir	Önlem (Measure / Precaution)
Teklif	Öneri (Proposal / Suggestion)
Tekrar etmek	Yinelemek (To repeat)
Terbiye	Eğitim (Education / Upbringing)
Tercih	Yeğleme (Preference)
Tesir	Etki (Effect / Influence)
Tezahürat	Gösteri (Cheering / Manifestation)
Vasıta	Araç (Means / Vehicle)
Vatandaş	Yurttaş (Citizen)
Vilayet	İl (Province / City)
Ziraat	Tarım (Agriculture)

Musluman groups of the "religious-brotherhood" (tariqa) type, each united around a sheikh, use various symbols to distinguish themselves from one another. For example, the Süleymancı do not wear beards and

prefer modern clothing. In this way, they attempt to conceal their identity as members of a brotherhood; they wear blue-colored clothes and join their palms during prayers. The Nakşibendi from the Pontus (Black Sea region), on the other hand, wear turbans, robes (djellaba), baggy trousers (shalvar), and let their beards grow. The Cerrahi, who are of the esoteric (Batini) type, use long skullcaps (takke).

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Muslumans Fail to Agree on Language

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Evvel / Evvelâ	Önce	Before / First
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Tezahürat	Gösteri	Cheering / Demonstration
Vasıta	Araç	Vehicle / Means
Vatandaş	Yurttaş	Citizen
Vilayet	İl	Province / City
Ziraat	Tarım	Agriculture

E-Tablolar'a aktar

Muslumans groups of the "religious-confraternity" (tariqa) type, each united around a sheikh, use various symbols to distinguish themselves from one another. For example, the **Süleymancı** do not wear beards and prefer modern clothing. In this way, they attempt to conceal their identity as members of a brotherhood; they wear blue-colored clothing and join their palms during prayers. The **Nakşibendi** of the Pontus (Black Sea region), on the other hand, wear turbans, robes (*djellaba*), baggy trousers (*shalvar*), and grow out their beards. The esoteric (**Batinî**) type **Cerrahi** use long skullcaps (*takke*).

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Social and Cultural Differentiation Between Conservatives and Secular-Leaning Muslumans

Recently, significant divergences have emerged regarding traditions and lifestyles between conservative Musluman and those who maintain a distant relationship with religion. One of these distinctions lies in the fact that these opposing Musluman groups give different first names to their children. For example, **conservative Muslumans** prefer to give their children the following traditional names:

- **Boys:** Abdullah, Abdurrahman, Abdülkadir, Ahmet, Cemil, Enis, Halil, Halit, Hasan, Hüseyin, Melih, Muhammed, Mücahit, Necmettin, Ömer, Selahattin, Selman, Talha, İbrahim, Yusuf.

- **Girls:** Ayşe, Berre, Cemile, Esma, Fatma, Halime, Hatice, Hayriye, Merve, Nahide, Sümeyye.

In contrast, **Muslumans families with weak ties to religion** generally choose names such as:

- **Boys:** Aksel, Alperen, Altan, Arel, Berkay, Çağıl, Erdal, Erhan, Göksel, Göktay, Gürkan, Hakan, Hülagü, Koray, Ogün, Okan, Rutkay, Tarkan, Turgay, Ügeday.

- **Girls:** Ajda, Alara, Asena, Bercis, Buket, Cansel, Cansu, Çağla, Dalya, Doğa, Ece, Elisa, Gizem, İlayda, Lina, Miray, Öykü, Yağmur.

These divergent preferences clearly prove once again that Musluman are dividing, breaking apart, and separating into opposing ideological fronts.

Certainly, some disputes may also arise within the believing minority. However, they always seek a solution under the arbitration of a scholar (**alim**) who takes the Holy Quran and the Sunnah as their guide.

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The Moral Abyss Between "Muslims" and "Muslumanss"

Debauchery, usury, addiction to tobacco, gambling, alcohol, and drugs, as well as perjury, marriages of convenience (*hüllecilik*), fraud, extortion, banditry, theft, pickpocketing, corruption, active bribery, counterfeiting, hypocrisy, admiration for the West, and incredible forms of crime and trickery are widespread among Muslumans. Muslumans are prone to violence; they believe in neither law nor

justice; they deny the truth and commit murder for self-interest with great ease. One proof of this state of affairs lies in the frequent assaults suffered in recent years by doctors and healthcare personnel at the hands of patients' relatives. In reality, complex reasons underlie these events. One of them is the mistrust patients' relatives feel toward doctors, which suggests that the practitioners are not innocent. Indeed, it has been revealed in recent years that hundreds of doctors have become involved in brotherhood activities by affiliating with a Naqshbandi center known as the "Menzil lodge." This incident is extremely serious and constitutes a dark stain revealing the quality of the Musluman population in Turkey! These assaults demonstrate that they (the doctors) are just as intolerant and ill-bred as the aggressive relatives of the patients. What is interesting is that both parties are Muslumans. Among them, not a single "muslim-mu'min" (true/accomplished believer) has been identified.

These events demonstrate that, far from ordinary Musluman, even so-called "educated" Muslumans -such as doctors, engineers, lawyers, economists, bureaucrats, politicians, and academics- can easily take the risk of committing crimes. In fact, such incidents have often been reported by the press, and most have been hushed up in court, with their perpetrators being judged in a speculative manner. For example, three murders were committed by the Pontus Naqshbandi group, but the case was quickly suppressed and removed from the agenda. Another example is the corruption and bribery operations of December 17-25. Another is the "murder of Sinan Ateş" committed in the recent past. This individual was an academic. Among those who ordered his assassination are university graduates and politicians. Meanwhile, a gang composed of "specialist doctors" in the 2020s extorted numerous wealthy families and killed their babies![11] Because of these poor examples displayed by Muslumans, dozens of people abandon Islam every day in Turkey to become irreligious. Today, the rate of atheists in Turkish society is 16%.[12]

As for the minority of "mu'mins" (the faithful), they are extremely removed from all these forms of immorality and these dangerous beliefs syncretized from various religions. The mu'mins place great importance on the virtues ordained by Islam. Although they are surrounded by Muslumans who do not recognize the limits of the Quran and the Sunnah, they rigorously avoid the forbidden (*haram*) and exert maximum effort to live on lawful (*halal*) income. Almost all mu'mins possess great virtues. Qualities such as asceticism, piety (*taqwa*), sincerity, dignity, patience, contentment, trust in Allah (*tawakkul*), love, respect, tolerance,

[11] The investigation into the "Newborn Gang": A criminal network that, acting in collaboration with accomplices from the 112 emergency call center, deliberately caused the death of newborns in emergency states within contracted private hospitals.

[12] This rate was established as of January 2024.

honesty, generosity, beneficence, mercy, politeness, friendship with good people, decency, chastity, courage, love of truth, justice, sacrifice, humility, loyalty, hospitality, love of cleanliness, love of science, and a sense of responsibility manifest very clearly in the life and behavior of every mu'min.

However, as the mu'mins are very few in number and marginalized, they live in difficult conditions and under pressure from the " Muslumans"

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Conservatism Among Muslumans

The level of civility among Muslumans is quite low, their understanding is limited, and their horizons are narrow. They are ill-mannered, incoherent, and unstable… If one conducts very precise research, it becomes easy to understand that—regardless of their level of education—almost every Musluman is poor in knowledge. This is why the Musluman type of man is formalistic, traditionalist, an imitator, superstitious, conservative, an informer, hypocritical, opportunistic, seditious, intolerant, and racist; he is opposed to innovations and closed to dialogue on Islamic issues…

Particularly, Muslumans belonging to brotherhoods (*tarikat*) are excessively conservative. Being conditioned by constant suggestions over many years, it is hardly possible—with rare exceptions—to make them believe in realities. Despite their ignorance, they are ambitious, intolerant, and obstinate. They may even consider eliminating those who do not accept their thoughts and beliefs! Indeed, numerous murders have been committed in recent years by a Nakshibendi group. These events were also reported by the press[13], but they were removed from the agenda shortly thereafter. Certain dark figures linked to these groups attempt to deceive the public by wearing the turban and the robe (*djellaba*). For example, a fanatical member of a brotherhood, known among the people by the nickname "Bağcılar magandası" [the ruffian of Bağcılar[14], publishes videos while wearing the turban and robe almost every day upon leaving the factory where he works. Although this individual does not even know enough Arabic to ask for an address, he displays great irresponsibility by making alleged citations from the Quran and the Sunnah, all while leading smear campaigns against Islamic scholars.

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[13] See Hürriyet - Five bullets for the Mufti; see also Hürriyet - The truths behind the crown prince murders

[14] "The ruffian/boor of Bağcılar"

This character has hardened Muslumans, particularly toward those who call for Islam and *Tawhid* (oneness). Conversely, they show proximity and helpfulness toward insidious tourists—most of whom work for Western intelligence services—and ordinary people. This has led to the spread of an opinion—not entirely accurate—that Muslumans are "generous and hospitable."

As for the believers (*Mü'minler*), despite the pressure from Muslumans and the negative conditions in which they live, they strive to raise their scientific and civilized level as much as possible. The number of ignorant people among believers is very low. Believers are unbiased and tolerant. They do not hesitate to establish a dialogue with people of any religion or belief and strive to answer every question asked with great composure. As long as they are not victims of disrespectful treatment or aggression, they take care to listen to their interlocutors with self-control.

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The Secret of a Strange Paranoia Among Muslumans

Muslumans live in a constant state of great fear and panic. The reasons for this may be manifold, but two of them are particularly striking.

The first is the fear that "**the homeland might be lost**." The underlying reason is a fear of the enemy that has seized the subconscious of Muslumans. This situation has become a generalized paranoia among them. Just as they do not trust one another, they do not trust any other nation. It is because of this psychological disorder that they continually produce imaginary enemies; they live and breathe in the anguish of these fictitious threats. They view the people of the entire world, and even Muslumans speaking other languages, as enemies.

Furthermore, one of the symptoms of this complex that frequently manifests externally is the following: you must have noticed that almost every person you encounter at a bus stop, in a park, or a café (even on a plane, bus, or in the mosque) asks you the question: **"Where are you from?"** You experience this frequently in Turkey. This question is very widespread and proves that the person asking it is absolutely suspicious of you. To them, you are a potential agent, a member of a terrorist organization, or a traitor to the homeland! You will find that many people you meet hereafter will ask you this question, and you will take this warning much more seriously!

I wish to share with you a fact that proves this fear within society. I have experienced this event many times. Every time I answered frankly, "I am from Siirt,"[15] to those who asked where I was from, I clearly saw their facial expression change in a strange way. That is not all... I have also been the target of insulting responses from the vast majority of these people, expressing themselves roughly as follows: "It doesn't matter, the main thing is to be human!" I have experienced this hundreds of times. You can now easily imagine what terrible spiritual torture a true believer (*mu'min*) suffers among Muslumans.

As for the second reason why Muslumans live in fear, it hides a secret concealed for centuries. Anyone who has attempted to disclose this secret has played with fire: they were either eliminated or silenced in one way or another by a "deep organization"! To ensure this secret is not revealed, Muslumans have attempted for centuries to implant a deceptive discourse into the minds and souls of new generations through incessant repetition, thereby conducting a form of brainwashing. This discourse is as follows: *"The Turks have lived independently throughout history and have never been under foreign yoke."*

This claim is totally unfounded. One of the greatest proofs of this is the occupation and terrifying massacre perpetrated by the pro-Muawiya Syrian Arab army in Turkestan in the year 707! In order that the secrets of this massacre remain unrevealed and that "the Turkish nation not be humiliated," secret organizations were even founded, and a permanent policy has been followed to this end throughout history. The key to this secret lies in the "pro-Muawiya" mentality.

However, **Prof. Dr. Zekeriya Kitapçı** drew attention to this secret, if only slightly, by publishing a book titled *The Expansion of Islam in Central Asia and the Turks*.[16] Following this, the following historical truths emerged:

The Messenger of Allah, Muhammad (pbuh), had forbidden waging war against the Turks. All the Rightly Guided Caliphs (r.a) respected this prohibition. Muawiya, however, violated this interdict when he usurped power. After him, the fifth Umayyad ruler, Abd al-Malik ibn Marwan (646-705), sent a commander named **Qutayba bin Muslim** at the head of an army of 250,000 men against the Turks. The Turkish homeland was entirely occupied. Hundreds of thousands of Turks—young, old, women, and children—were killed. Just as many were taken prisoner, sold for money in Arab cities, and exploited as slaves. Millions of "Buddha statues" belonging to the Turks were burned before their eyes. To hide this event and avoid humiliation before future generations, the aforementioned

[15] Siirt is a city located in southeastern Turkey. Its population is partly Arab and partly Kurdish. Turkish society generally views these two groups with suspicion.

[16] The original Turkish title of the book is: *ORTA ASYADA İSLÂMİYETİN YAYILIŞI VE TÜRKLER*.

discourse was invented; simultaneously, the person of Muawiya was sacralized. A propaganda literature was launched to cover his crimes and those of his lineage. This is one of the important secrets explaining why the pro-Muawiya Muslumans of Asia Minor accepted millions of pro-Muawiya Syrian refugees! What is expressed in these lines regarding this horrific massacre that took place between the years 707 and 715 is but a brief summary of the event.

As for the **true believer (*mu'min*)**, unlike the type of " Muslumans" individual described, he is courageous and honest. He does not believe in legends, mythology, or distorted history. He seeks and researches the truth in the light of the Quran, the Sunnah, reason, and science. This is why he sees the submitted (*Muslim*) as Muslim, and the disbelievers as disbelievers. He does not change his just opinion regarding the figures sacralized by the masses.

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Are there any scholarly figures among Muslumans?

Scholars who are estimated to exist among Muslumans —and whose number likely does not exceed the fingers of one hand— strictly hide their identities. Indeed, no scholarly personality has the chance to survive among Muslumans; this is why the space is occupied by theologians, pilgrims, hodjas, bigots, fanatics, dervishes, the possessed, healers, amulet-makers, sheikhs of brotherhoods, and men of religion. The people are exploited by this army of "semi-educated" individuals, most of whom are megalomaniacs, boors, and fanatics. This situation has led to a widespread grip of obscure mentalities, incredibly distorted beliefs, and infernal religious chaos. This disorder can be summarized by the following points:

- **Tools such as the turban, the robe (jubba), the shalwar, the skullcap, the prayer beads, and the beard** are intensely used as religious symbols for the purpose of emotional exploitation. Furthermore, these tools are imposed on society as values belonging to Islam, thereby casting a shadow over the grandeur of this sublime order of life.

- **Practices such as Friday worship, holy nights (kandil), the Mevlid, tomb-worship (kubûrîlik),** as well as the custom of bumping heads during salutations, have become widespread. All of these are practiced fundamentally for the purpose of religious exploitation.

Between 2010 and 2017, following a discreet warning from the "Deep Diyanet" regarding the danger to faith, Mevlid ceremonies are rarely practiced in mosques!

Piles of prayer beads have also disappeared from mosques. This shows that Muslumanism" is thus modified and transformed from period to period.

- **The number of Imam-Hatip schools is increasing rapidly day by day.** Great importance is given to these schools and to faculties of theology to maintain a "Muslumanism" that is alive and strong against Islam. However, as scientists predict, Imam-Hatip schools are at the forefront of the dangers preparing the end of Turkey in the long term!

- **Intense efforts are being made to prevent the transmission of Islamic values to society.** "Deep structures" are fully active in this regard. For example, strict measures are taken to prevent the transformation of "mosques of discord" (*al-masjid al-dirar*) into Islamic places of worship. In these mosques, it is forbidden to give explanations regarding the "System of the Rashidun Caliphate." Similarly, it is very dangerous to attempt to enlighten society on the term **"Taghut."** Yet, this word appears eight times in the Noble Quran (cf. al-Baqara/256, 257; an-Nisa/51, 60, 76; al-Ma'ida/60; an-Nahl/36; az-Zumar/17).

- **Verses relating to legal rulings (ahkâm) and social order** (for example: al-Baqara/282, 275-278; an-Nisa/161; al-Ma'ida/38, 44, 45, 47; an-Nur/2; al-Jathiya/18) are never recited by imams as additional surahs during prayer!

- **"Muslumans" have developed various discourses to condemn and humiliate Islam,** such as: "Political Islam," "fundamentalism," "extremism," and "Islamism." Muslumans have given Islamic marriage the humiliating name of "Imam's wedding." However, the "Imam's wedding" does not exist in Islam. Marriage in Islam is a serious contract named **"Shari'i Marriage"** (legal). This marriage is concluded under the supervision of an expert in Islamic law. The Imam, for his part, is ignorant and incompetent in matters of Islamic law; he is a man of religion who has made "Muslumanism" his religion. He does not belong to Islam, and the function of "clergy" does not exist in Islam.

- **It is the Muslumans who have spread "Islamophobia" throughout the world.** They have thus provoked and incited the world of unbelief to attack Islam. Then, acting with hypocrisy, they have allegedly put themselves on the defensive against Islamophobia. An attitude far from being realistic and aimed. On the contrary, at exploitation. This proves the deep hatred that " Muslumans" harbor toward Islam.

- **Muslims read the Noble Quran not with the intention of worship, but to offer it to the souls of the deceased.** It is interesting to note that the Noble Quran is the book of Islam, and not of "Muslumanism." Most of them are not even aware of this contradiction. However, it is a fact that they consciously use the Noble Quran as a tool for exploitation.

The Believers (Mu'min), a marginalized minority, are totally removed from all these complex mentalities and beliefs.

- **Muslumans perform the funeral prayer as a rite and a ceremony.** Although the imam warns: "to the prayer for the deceased," the majority of the assembly is unaware of it. It should also be specified that in Islam, funerals do not depart from the mosque. On the contrary, after the preparation of the deceased, they are taken directly to the cemetery and the funeral prayer is performed there. Such was the practice in the time of the Messenger of Allah and the Rightly Guided Caliphs.

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The Struggle Between "Innovators" and "Bigots" Within a Musluman World Divided into Two Opposing Poles

No unity or solidarity has ever been formed among Muslumans, regardless of the subject. They have never been able to unite, whether in religion, politics, human relations, or their approach to world events. Above all, we see them as two opposing poles, aligned against each other as "progressives" and "reactionaries." We can call this the **"historical struggle between innovators and bigots."**

Throughout history, this conflict has gained momentum and changed names from period to period: "mandataries vs. patriots," "Turkists vs. Ottomanists," "conservatives vs. liberals," "right vs. left," "pious vs. atheists," and finally, in our day, it has transformed into a struggle between **"Nakşibendis and Atatürkists."** This quarrel began during the era of Osman II (Young Osman), made itself felt increasingly under the reign of Ahmed III, and has continued to the present day, accelerating from the period of Selim III onward. Today, it is preparing the ground for great dangers by steadily increasing its intensity.

"Young Osman, who planned to carry out reforms in many areas of the state, was brutally murdered at the instigation of fanatical circles fearing their interests would be shaken."[17]

During the era of Sultan Ahmed III, the movement of bigotry that began with the "Patrona Halil Rebellion" threw Istanbul into turmoil. Everything was plundered. Thousands of people, starting with the Grand Vizier Nevşehirli Damat İbrahim Pasha, were killed.

Under the reign of Selim III, an ignorant rogue named Kabakçı Mustafa rose up at the head of a mob of bigots he had gathered around him. He hated the Sultan, who was an innovator, tolerant, and visionary. The Sheikh al-Islam Şerifzade Ataullah Mehmed Efendi—a conservative and selfish type—along with backward-minded clerics, supported him. Istanbul was pillaged. At the conclusion of this rapidly developing revolt, Istanbul was bloodied and Selim III was horribly assassinated.

Sultan Mahmoud II, who succeeded him, was also an innovator and open-minded. The bigots nicknamed him the **"Gavur Sultan"** (Infidel Sultan). The Janissary Corps, which had become a hotbed of reactionism, had become a scourge to the state. The Sultan suppressed this corrupt institution in 1826. All Janissaries were killed. The Bektashi Order, linked to the Janissaries, was also banned. The lodges (*tekkes*) belonging to the Bektashis were handed over to the Nakşibendis. Turkey continues to pay a very high price today for this historical error inherited from the Ottoman Empire.

The Nakşibendi order leaped from India to Iraq for the first time during the era of Mahmoud II. A mystical and insidious figure of Kurdish origin named Khalid al-Baghdadi brought this order from India in 1811 and inoculated it into Ottoman society. The Sheikh al-Islam Mustafa Asım, who deceived Mahmoud II regarding him, was a fanatical cleric with backward reasoning. His approval paved the way for a great misfortune for Turkey. For the Nakşibendis later—and especially during the Republican period—bigoted the vast majority of society; they made the country far worse than today's Afghanistan.

Under the reigns of his two sons, Sultans Abdülmecid and Abdülaziz, who ascended the throne after Mahmoud II, the hotbeds of fanaticism continued to weave their networks. A reactionary organization, which went down in history as the *Fedailer Cemiyeti* (Society of Fedayeen), carried out a failed assassination

[17] Ali Fuat Bilkan, *Fakihler ve Sofuların Kavgası* (The Struggle of Jurists and Sufis), p. 23. İletişim Yayınları, 2nd edition, Istanbul-2016.

attempt against Sultan Abdülmecid.[18] Sultan Abdülaziz, who succeeded him, was also dethroned by a reactionary gang and killed—passing it off as a suicide.[19]

The period of Abdülhamid II was also marked by struggles between progressives and reactionaries.[20] With the advent of the Republic, the situation worsened further. The government issued a stern warning to members of the brotherhoods by executing Nakşibendi sheikhs through the Independence Tribunals in 1925 and 1930. However, Adnan Menderes brought them out of the shadows to profit from the votes of this mass. The Nakşibendis, seizing this opportunity, took total control of Turkish politics, economy, and bureaucracy in fifty years through extraordinary maneuvers.

From the beginning of the 2000s, they ousted the Kemalists. They silenced the leftists and the Alevis. They changed their jargon; so as not to frighten society, they began using the name "community" (*cemaat*) instead of "lodge" (*tekke*). In order to prevent the secrets concerning the historical path of the Nakşibendi order—which is a continuation of Buddhism—from being revealed, they began using mosques instead of lodges. Under the guise of Quranic courses, the brotherhood's propaganda intensified. Turkish society was once again "bigoted," giving great vitality back to a Shamanic-Buddhist Muslumanism.

The struggle between progressives and reactionaries, or between the pious and atheists, within the two opposing Musluman poles, has continued and continues with all its violence during the Republican period. Factions in various opposing directions are accelerating the disintegration of society—such as TÜSİAD and MÜSİAD. Among the mutual insults that symbolize and summarize this polarization, there are two particularly interesting examples: while progressives humiliate reactionaries by calling them **"skullcapped liberals"** (*takkeli liboş*), reactionaries respond to progressives with **"hat-wearing cuckolds"** (*şapkalı*

[18] The members of the gang were: Hüseyin Dâim Pasha, President of the Council of the Seraskerate; the Albanian Câferdem Pasha; the Mufti of Tophane Bekir Efendi; Major Râsim Efendi, member of the Council of Manufacture; Ârif Bey, secretary of Tophane; Sheikh Ahmed Efendi of Suleymaniye; Nasûhî Efendi, professor at the Fatih madrasa; Sheikh Feyzullah Efendi of Hezargrad, as well as about twenty-five people attached to the Tophane command.

[19] The members of the gang who dethroned Sultan Abdülaziz were: Midhat Pasha, President of the Young Ottomans Society; the Serasker Hüseyin Avni Pasha; Süleyman Hüsnü Pasha, Director of the War College; Mehmed Redif Pasha, President of the Military Council; and the new Sheikh al-Islam Hasan Hayrullah Efendi.

[20] "Why highlight the poor Sultan of the decline period instead of the two heroes of the Empire's most glorious periods (Fatih and Kanuni)? Could the only reason be the thought that Abdülhamid managed to keep the Empire standing for 33 years at its most difficult moment? Or are the reactionaries of our country so attached to Abdülhamid because he was an Islamist and a friend of the brotherhoods? Answering this question requires being able to see that we are contemporaries of Abdülhamid, provided we do not fall into the trap of anachronism. The period in question is when many socio-political phenomena and ideological motifs that still exist today were born." Source: Gözde Kök; "Gericilerin Abdülhamid'i ve Abdülhamid'in Gericiliği".

kodoş). In reality, this society, which has been floundering for centuries in search of an identity without ever finding what it seeks in Islam, cannot agree today any more than in the past, and lives under the heavy stress of these mutual quarrels. This is why it attempts to soothe its suffering through such tragicomic jousting.

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Are Muslumans Peaceful?

Quite the contrary! Muslumans are —to express it in the most accurate and concise manner— partisans of violence. The murders, massacres, looting, corruption, injustice, and anarchy that reign today in the Middle East amply prove this reality. However, it is useful to give various examples to highlight more clearly how ruthless and bloodthirsty Muslumans are.

One of the most striking examples is terrorism. Terrorism is widespread among Muslumans societies. To such an extent that the Middle East (particularly Turkey) has become synonymous with terrorism. Not a single day passes without terrorism being mentioned or debated in this country. To be convinced of this, one only needs to follow the daily news. Just by glancing at the names of the following terrorist organizations, it is possible to understand the scale of violence in the region and in Turkey:

- Fethullahist Terrorist Organization / Parallel State Structure (FETÖ/PDY)
- Revolutionary People's Liberation Party-Front (DHKP-C)
- Maoist Communist Party (MKP)
- Communist Party of Turkey/Marxist-Leninist (TKP/ML)
- Marxist-Leninist Communist Party (MLKP)
- Kurdistan Workers' Party (PKK)
- Kurdistan Revolutionary Party (PŞK)
- Kurdistan Democratic Party/North (PDK/Bakur)
- Kurdistan Freedom Hawks (TAK)
- Hezbollah

- Great Eastern Islamic Raiders' Front (İBDA/C)
- Tevhid Selam (Jerusalem Army)
- Turkish structure of the Al-Qaeda terrorist organization
- Turkish sympathizers of the Islamic State in Iraq and the Levant (DAESH)
- Various Salafist groups
- Turkish racists
- Brotherhood-type mafia organizations

No other geographic area in the world has seen the birth of so many terrorist organizations. For in this region where Muslumans live intensely, personality, dignity, and even human life have lost their value. Shedding blood and taking life has become commonplace in this Muslumans geography. Law, justice, love, respect, and virtues have deserted the conscience of Muslumans. Particularly in Turkey, military revolutions, the deep state, the counter-guerrilla, JITEM, and terrifying periods of torture are indelibly engraved in memories.

"The widespread and systematic use of torture in Turkey was first observed by Amnesty International (AI) after the March 12 memorandum. According to the Stockholm Center for Freedom, based in Sweden, in its June 2017 report titled *Mass Torture and Ill-Treatment in Turkey*, the torture and ill-treatment inflicted on detainees and prisoners in Turkey made a comeback after the coup attempt of July 15, 2016."

Turkey is the most important political actor, endowed with a historical past, which guides the Middle East and shapes the geopolitics of the region. Consequently, since the beginning of the Ottoman era, the administration of the geography of Asia Minor has influenced the entire region for centuries and continues to do so. This is why, even if the harshness stemming from "Muslimness" in this country is not very violent internally, it has provoked other Musluman peoples of the Middle East. The most striking proof of this is the assassination of many politicians and heads of state in Middle Eastern countries.

In this regard, let’s take a look at the **"List of Assassinated Leaders in the Muslim World[21] (over the last 100 years)."** You will find many famous names on this list:

[21] Calling this world, in its current appearance, the "Islamic World" is—in a certain way—inaccurate. In fact, the qualifier "Islamic World" is rarely used in Turkey. In recent years, Muslims have been using the term "World of

King Abdullah bin Hussein of Jordan, King Faisal II of Iraq, Iraqi Prime Minister Nuri Said Pasha, Afghan President Hafizullah Amin, Afghan President Nur Mohammad Taraki, Afghan President Mohammad Najibullah Ahmadzai, Iraqi Head of State Abd al-Karim Qasim, King Faisal bin Abdulaziz of Saudi Arabia, Pakistani President Zulfikar Ali Bhutto, Pakistani Prime Minister Benazir Bhutto, Egyptian President Anwar Sadat, Bangladeshi President Mujibur Rahman, Turkish Prime Minister Adnan Menderes, Turkish Foreign Minister Fatin Rüştü Zorlu, Turkish Finance Minister Hasan Polatkan, Turkish Prime Minister Nihat Erim, Turkish President Turgut Özal, Lebanese President Bachir Gemayel, Iraqi Head of State Saddam Hussein, Libyan leader Muammar Gaddafi.[22]

In the Western world, only American President John Kennedy and Swedish Prime Minister Olof Palme have been assassinated. Both of their killers are of Middle Eastern origin and are Musluman!

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Why Do Muslumans Hate the Muslims?

Although their religions differ, these two groups actually share two very important common values: tens of thousands of **Muslims-Mou'mins** live among millions of Muslumans on the same lands, and both groups use Turkish as a common language. However, there are many other values they do not share, which we can summarize as follows:

Only the **Muslims** (and certainly not the **Muslumans**) possess moral values such as responsibility, a sense of justice, determination, gratitude, respect, maturity, lack of prejudice, a positive approach, realism, consistency, solidarity, and cooperation. It is for this reason that Muslims hate the Muslumans.

There are other reasons for this hatred. At the top of the list are the activities of calling (*da'wa*) and transmission (*tabligh*) performed by the Muslims, as Muslumans are constantly the recipients of these activities. Furthermore, the descriptor "non-musluman" (*gayrimüslüman*) is found in no source, whereas the term **"non-muslim"** (*gayrimüslim*) is frequently encountered in literature. This

Muslimness" (*Müslümanlık Dünyası*) with more boldness and frequency, as a sign of their "victory won against Islam" (!) and as a "new revenge for the conquest of Turkestan."

[22] Feriduddin AYDIN, *Islam or Muslimness: Religion in the Quran*, p. 383.

makes them angry. Because "non-muslim" means "one who is not a muslim." Since no Musluman dares to say, "Praise be to Allah, I am a Muslim," he knows he is a "non-muslim" and is, consequently, invited to Islam by the Muslims. This drives him to take a stand both against the Muslim person and against the Sublime Islam. This is the primary source of the hatred. In particular, members of brotherhoods stemming from polytheistic groups (*moushrîks*) harbor a fierce hatred for the Muslims.

However, many people may find it difficult to understand how a Musluman person who performs prayer, fasts, and goes on pilgrimage can hate Islam and be considered a "non-muslim." In reality, this problem has remained unresolved until today for various historical reasons. Since society does not know its own history, this problem cannot be solved. Yet, it is possible to prove, through concrete examples, that Muslumans truly hate Islam.

For example, it is impossible to explain the concepts of **"shirk"** (polytheism) and **"taghout"** (tyranny/idolatry) to Muslumans. Indeed, explaining these two concepts considerably exhausts the Muslims during their preaching efforts. This is because "Muslimanism" is almost entirely built upon practices of *shirk*. This is why, when explaining the concept of **"Tawhid"** (oneness) to Muslumans, Mouslims encounter immense obstacles. To tell the truth, the Musluman is so saturated with *shirk* that explaining *Tawhid* to him is—so to speak—harder than passing a camel through the eye of a needle! For this reason, almost every Musluman finds it difficult to understand, or refuses to understand, the 48th verse of Surah An-Nisa and the 13th verse of Surah Luqman.

The example we are about to give regarding the fierce hatred of Muslumans toward Islam is so clear and the evidence so numerous that no Musluman will have the strength to deny it. This example is called the **"GME PROJECT"** (Greater Middle East).

What does the "GME PROJECT" mean? In reality, most Muslumans know, but they remain silent! It is, however, necessary to disclose the secret of this project here. It is a debt owed to humanity.

The GME project is, in essence, an attempt by the Western world to reshape the Islamic world and, at the same time, to transform Islam into a new religion by blending it with Judaism and Christianity. Through this effort, they wanted the Islamic world to definitively submit to the West. To this end, a series of agreements titled the **"Abraham Accords"** were signed between America, Israel, and four Arab countries. Subsequently, many Musluman countries either accepted this project and these agreements by remaining silent or concretely surrendered to America and Israel by ratifying them.

Where did Turkey stand in this project and these agreements?

Under the speculative name of the "Partnership for a Shared Future and Progress with the Broader Middle East and North Africa Region," Turkey served for a time as **"Co-chair."** This clearly proves with what enthusiasm Musluman Turkey supported the Christian-Zionist cooperation—resolved to degenerate Islam and distance it from its essence. Although the GME project file is finally closed, its stain has remained on the Muslumans. In particular, the silence of the Musluman world in the face of the horrific massacres committed by Israel in Gaza has made this stain (linked to the GME) even more indelible for all of them, and not just for Turkey.

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Here is the English translation of the text you provided. I have maintained the analytical and critical tone of the original, ensuring that specific terminology (like the distinction between "Islam" and "Muslumanisme") remains clear.

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"Muslumanisme" and the Exploitation of Religion

Among Muslumans, religious values and sacred concepts are widely used for the purposes of emotional manipulation. Let us first clarify this fact: far from authentic Islam, there exist Muslumans who use **Muslumanisme** solely as a label and possess almost no religious belief (i.e., **atheist Muslims**). The latter have severed their ties with faith to become atheists, yet they do not hesitate to instrumentalize religion for their own interests.

In the recent past, an atheist minister himself confessed to having read verses from the Quran with the intent of exploitation. His remarks—*"Every Friday, I toss out a verse, Bakara-Makara"*—sparked sharp reactions, and he subsequently denied those who reported the information. Consequently, despite their speculative declarations, such individuals are still considered part of the " Muslumans."

For example, a " Musluman" woman Prime Minister, devoid of any religious belief, dared to kiss a Quran wrapped in the flag in front of a crowd at a rally years

ago. The incredible contradictions of this event are so surprising that they cannot be explained by any logic. Because:

- Although it is the sacred book of Islam, the Quran was associated in this case with a **facade-style Muslumanisme**, which constitutes a serious crime.

- By kissing the Quran, this Prime Minister presented herself as a member of Islam, which is false. Her speeches and behaviors have repeatedly proven her atheism. Furthermore, if one were to ask this lady (who is still alive) whether she is **"Musluman"** (submitted to Allah) or **"Muslumane"** (sociological), she would certainly reply, "I am Muslumane." The number of atheists among Muslumans is not negligible, as street interviews easily demonstrate. However, most atheists in Turkey live—through their behavior—exactly like Muslumans regarding religious matters. Interestingly, unlike devout Muslumans, they are not proponents of violence and do not fight against Islam like the latter.

Returning to the aforementioned Prime Minister: it is an undeniable reality, given her behavior and statements, that she possesses no religious belief. Archives concerning her husband's affiliation with Buddhism provide further proof. The sentence uttered by this Musluman Prime Minister during her visit to Israel (in November 1994) very clearly shows her position regarding religion and morality[23]. This is what **Muslumanisme** is. Consequently, it is impossible to associate this religion and its followers with true Islam.

The Concept of "Martyrdom" (Shahada)

One of the Islamic values widely exploited by Muslumans for their profit (or to undermine Islam) is the concept of **"Martyrdom."** We must insistently remind that (in Islam) the criteria for attributing this title and the funeral procedures concerning the martyr are clearly defined in the sources of jurisprudence (*fiqh*) of the four schools. In Turkey, during the "war on terror," these procedures are not applied to any killed individual belonging to either side. It is obvious that the Presidency of Religious Affairs (**Diyanet**) has not approved these rites for one side, while the terrorist front does not even recognize Islam as a religion. What a

[23] See the information provided by Hasan Demir, columnist for the newspaper *Yeniçağ*: *"An example? There are so many... For example, when Tansu Çiller visited Israel as the Prime Minister of the Republic of Turkey, she was able to say: 'I am very happy to be in the Promised Land (Eretz Yisrael).' This is a sentence for which a Zionist Jew or the Israeli government would give billions of dollars without blinking to hear from the mouth of a Turkish Prime Minister, because the definition of the 'Promised Land' includes at least a third of the territory of the Republic of Turkey."* Source: *Yeniçağ* Newspaper, November 08, 2007.

fascinating contradiction: although it belongs exclusively to Islam, this title of martyr is abusively associated with **Muslumanisme** by Muslumans.

Several objectives are pursued here:

1. To perpetuate the belief of a society that, for centuries, has confused **Islam** with **Muslumanisme**.

2. To prevent the **Islam of the Quran** from re-emerging in Turkey.

3. To degenerate the legal discipline of Islam.

Another striking contradiction is as follows: one of the two opposing poles clashing in Turkey for years is the **"secular-shamanic-buddhist-muslumanist front,"** and the second is the **"zoroastrian-muslumanist front."** These two fronts, which do not recognize Islam as an order of life, attribute the title of "martyr" to their killed members, which constitutes flagrant exploitation.

The Question of Mosques

Muslumans build immense mosques at very close distances to one another. The objective is not to provide a space for the faithful to pray comfortably, but essentially exploitation and profit. The large number of these mosques and the short distance separating them reveal the hidden side of these efforts. In fact, the number of worshippers praying there does not even form one or two rows. Why?

The reason can be summarized as follows: in Turkey, mosque construction has generally become a profession for **confraternity organizations** (*tarikat*). They first create an association to legitimize their activities according to the laws of the secular state. Then, they pressure businesses and the wealthy to collect large sums (under the pretext of charitable work). They launch smear campaigns against companies that do not give money, thereby causing them financial harm. This is how they harmed a large multinational manufacturing margarine—belonging, moreover, to Christians—through slanderous propaganda. They spend a portion of this fraudulently collected money on the mosque, thus expanding their field of propaganda, and use the rest to spread their confraternity.

This is why Salafists and the minority of believers-submitted (*mu'min-muslim*) consider, for these and other reasons, that almost all mosques in Turkey (and even in the Islamic geography) fall under the definition of **"Mosques of Harm"** (*Masjid al-Dirar*)[24]. They do not enter these mosques and do not pray there.

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[24] See Surah At-Tawbah (The Repentance) / 107-108: *"107. And [there are] those [hypocrites] who took for themselves a mosque for causing harm, disbelief, division among the believers, and as a station for whoever had*

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Unreal Beliefs in "Muslumanism"

Muslumans are superstitious. They refuse to believe in scientific truths or Quranic realities. This is why, throughout their history, they have never been able to acquire the status of a knowledge-based society. Consequently, among the peoples living in our geography, almost no mass group accords importance to universal knowledge. In essence, it is highly probable that a significant portion of the problems faced by Muslumans stems from this superstitious mentality. The fundamental cause that paves the way for numerous trends—from racism to idolatry, from sectarianism to historical distortion—is undoubtedly superstition. Therefore, one must be vigilant against the forces—particularly the "mafia of the pen and politics"—that encourage superstition and aim to direct society by making it prone to believing in unreal information through "policies of suggestion."

The following information may be useful to gain an idea of the extent of superstition in our society. Among these, for example:

- The beliefs of Muslumans concerning the dead are highly disparate, varied, and woven with contradictions. The belief that individuals ranked as "saints"[25] (with turbans, robes, and beards), as well as all Ottoman sultans, are destined for Paradise is widespread among Muslumans. When they see the immense mosques these leaders built, they shudder with a sense of majesty. Instead of admiring the artistic, architectural, and aesthetic values of these buildings, they attempt to establish a link between them and the "sacred" personality of the Ottoman sultans, exalting themselves in feelings of *shirk-i kubûrî* (grave-worship/idolatry of tombs). In the consciousness of Muslumans, these individuals possess superhuman identities and qualities; they are so sacred that many Muslumans do not even believe a single Ottoman sultan could be brought to justice by Allah in the hereafter. For this reason, they seek their intercession and await their help.

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warred against Allah and His Messenger before. And they will surely swear, 'We intended only the best.' And Allah testifies that they are liars." "108. Do not stand [for prayer] within it - ever. A mosque founded on righteousness from the first day is more worthy for you to stand in..."

[25] These are called "awliya" among the people.

One of the strongest proofs of the superstitious nature of Muslumansis the burial of the dead in the area facing the Qibla of many mosques, most notably the imperial mosques. This spectacle provides important clues regarding the belief in the "cult of the dead" (*shirk-i kubûrî*) inherited from the Shamanic period. It is highly probable that the "cult of holiness without faith" in Sufism—described as the "Philosophy of **Iblis**" by Salafists—is linked to this belief. For according to mystical teaching, "saints are fragments of Allah." In this belief, the concept of Allah is quite blurred. We understand this clearly through the commentary Muhiddin bin Arabi made on verse 3 of Surah Al-Hadid[26].

Unfounded, complex, anarchic, and chaotic beliefs are also very widespread among Muslumans. For example: ritualism, *rabita*, forms of worship involving music and dance, the observance of sacred nights (*kandil*), Friday worship, the cult of miracles (*keramet*), the wearing of amulets, exorcism, fortune-telling, spiritism, and *Kubûrîlik* (tomb worship). One of the unreal beliefs invented in "Muslumanism" is that "the Holy Quran cannot be held below the level of the navel." This belief, popularized under the veil of respect for the Holy Quran, has no place in Islam and does not appear in any Islamic sources. Certainly, one must respect the Book of Allah and sacred values. Indeed, the Quran contains warnings on this subject[27]. However, this is not the measure of respect. The fact that the lectern or cushion on which the Quran rests during reading is below the level of the navel does not constitute a flaw or a lack of respect.

The primary source of this chaos lies in the sectarianism nourished by Sufism and the currents of "holiness without faith" built on the philosophy of **Iblis**. This form of belief draws its source from a mystical education rooted in *shirk-i kubûrî* and attempts to make itself attractive under the name of *seyr-ü sülûk* (the spiritual journey). All of this is vain and superstitious. They have no connection to Islam. The fact that "Muslumanism" can never be associated with Islam is understood with certainty through these superstitions alone.

- The beliefs of the sheikhs of Musluman brotherhoods, woven with superstitions regarding Allah, have remained unknown to the public to this day. It would not be correct to make a statement on this matter!!!

As for Islam, it contains strict prohibitions against vanity, blameworthy innovation (*bid'at*), and superstition. The greatest proof of this is the word of

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[26] The verse is as follows: *He is the First and the Last, the Manifest and the Hidden, and He has full knowledge of all things.* (Al-Hadid/3). Muhiddin bin Arabi's commentary on this verse is as follows: "He is the essence of what appears, and the essence of what is hidden during its appearance... He is the one named Abu Saïd al-Kharraz, and other names among created things." (Source: *Fusus al-Hikam*, p. 76-77).

[27] *And whoever honors the symbols of Allah - indeed, it is from the piety of hearts.* (Al-Hajj/32).

Allah, the meaning of which is as follows: "Take what the Messenger gives you, and abstain from what he forbids you. And fear Allah for Allah is severe in punishment"[28]. There are also numerous hadiths on this subject[29].

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Muslumans Are Poor in Knowledge

Yes, Muslumans lack quality knowledge. The most blatant proof is this: when you explain a universal truth to a Muslumans, they first look at you with a blank stare, and then, failing to understand you, they begin to oppose it and sometimes manifest hostile reactions. Indeed, the education level and the perceptive capacity of the Muslumans are not fit to understand you. This, moreover, is the reason why their decline has continued for a thousand years.

In this regard, this reality should be taken seriously: ignorance is not a simple or ordinary problem; on the contrary, when examined deeply, one understands that it is a terrifying catastrophe and an often incurable disease. Social ignorance is particularly dangerous. It can even cause a nation's withdrawal from the stage of history! In fact, ignorance played a major role in the disappearance of many ancient peoples who no longer appear on the world map today.

Imagine for a moment that—with the exception of a few self-cultivated individuals and small, restricted groups—a society, or rather the entirety of the peoples we know as the "**Ummah**," is devoid of useful and quality knowledge. Can we consider it possible for these crowds to compete with other nations in the fields of science and humanity? This is why Muslumans have been declining for a thousand years and have ended up ceasing to be a nation or a community, becoming instead "herds."

That is why it is not possible today to qualify these masses of ignorant Muslumans, whose number reaches two billion, as the "***Ummah of Muhammad.***" Instead *(excepting the minority of believers),* giving the name "***Ummah of Satan***" to the Muslumans majority should not be considered an exaggeration. Indeed,

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[28] Al-Hashr/7.

[29] Hadith texts: "Whoever introduces into this affair of ours that which is not part of it, it will be rejected." (Reported by Al-Bukhari and Muslim). And in another version: "Adhere to my tradition and the tradition of the rightly guided caliphs after me... and beware of new matters, for every new matter is an innovation, and every innovation is a straying."

during the Gaza massacre, the silence of these two billion people in the face of the atrocities of a terrorist gang-state of six million inhabitants justifies such an appellation. Fundamentally, the main cause of this silence is again ignorance. For if Muslumans were aware of the information given by Allah the Most High regarding the Jews—or rather, if they tried to understand the messages of the Quran instead of reading it for the souls of the dead and writing its verses on talismans—and if they had taken timely precautions against the Jews based on this information, such painful events would not have taken place.

Let us see the information given by Allah the Most High about the Jews in the Quran:

"*And when there came to them a Book [the Quran] from Allah confirming that which was with them [the Torah]—although before they used to pray for victory against those who disbelieved—when [the Quran] came to them that which they recognized, they disbelieved in it; so the curse of Allah will be upon the disbelievers*."[30]

"*O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you—then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people.*"[31]

"(O Muhammad) Say, 'Shall I inform you of [what is] worse than that as retaliation from Allah? [It is that of] those whom Allah has cursed and with whom He became angry and made of them monkeys and pigs and slaves of Taghut. Those are worse in position and further astray from the sound way."[32]

"*Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary. That was because they disobeyed and [habitually] transgressed. They used not to prevent one another from wrongdoing that they did. Wretched was that which they were doing. You see many of them becoming allies of those who disbelieved. Wretched is that which their souls have sent ahead for them, that Allah has become angry with them, and in the punishment they will abide eternally. And if they had believed in Allah and the Prophet and in what was revealed to him, they would not have taken them as allies; but many of them are defiantly disobedient.*"[33]

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[30] Surah Al-Baqara, verse 89

[31] Surah Al-Maida, verse

[32] Surah Al-Maida, verse 60

[33] Surah Al-Maida, verses 78-80

Muslumansgrant importance not only to this information, but to no information contained in the Quran. They do not even accept it as knowledge. As mentioned previously, they only read the Quran for the souls of the dead and write its verses on talismans. Mehmet Akif Ersoy clearly expresses this reality in his verses:

"We read by heart every day, without taking a lesson!

Is no meaning sought in these verses?

Only the pronunciation of the Quran is understood,

It seems, for none of us care for the meaning.

Either we open the Noble Text to look at the pages,

Or we blow upon the earth of a dead man.

Know well, the Quran did not descend

To be read in cemeteries or to predict the future."

The Muslumans herds of today cannot even understand these verses written by the poet in the recent past. For since Akif's death in 1936, Muslumans have so degraded the Turkish language that it has become impossible for them to understand what he wrote. This proves to what extent Muslumans are disrespectful toward spiritual values and how poor they are in knowledge.

The disrespect committed toward the Quran actually stems from the ignorance of Muslumans. However, a category such as theologians knows of this deviance, but the majority of them do not inform the public. At the same time, they know that the Quran is the book of "Muslims" (the submitted) and not theirs. That is why they act this way deliberately to simplify it and turn it into a book of a healer. This shows to what extent Muslumans theologians are frightened of Islam and, consequently, how much they strive—by remaining silent—to wear it down and erase the faint shadows of it that remain.

Muslumans are estranged from reality and deprived of universal knowledge. For them, religion, faith, and worship are nothing more than traditions and culture. The Musluman issues fatwas himself without consulting any expert or source; he defines for himself what is permissible (halal) and forbidden (haram), true and

false. For Muslims do not fear Allah; they fear the law. As a consequence of this generalized ignorance—unlike believers (Mu'min-Muslim)—they respect all kinds of beliefs, whether true or false (except Islam). Yet, the believer does not respect the religions of association (shirk) and disbelief (kufr) or false beliefs, although he does not insult them.[34]

One must also admit that certain obstacles prevent Muslumans from accessing universal truths. Despite advanced technologies and means of communication, thousands of truths are today stifled by dark forces. The fact that the secrets of Islam have been hidden for centuries proves this. It is possible to see this very clearly in Turkey. These deep structures use all their means to engrave the false as true and the true as false in people's minds. Thousands of mafia-like associations, foundations, political parties, and brotherhood propagandists, acting as underground organizations, are in great competition to exploit people through speculative means, to mislead them, to deceive them, and to prevent them from learning the truth. Using media such as television channels, radio, newspapers, and internet sites they own, they deceive society, brainwash millions, and use them as instruments for their own objectives and interests. Even an ordinary person like a "suburban thug" can do this in his daily videos! This has caused a terrifying information pollution in our country. The most frightening result of the struggles that have marked the history of humanity is undoubtedly the information pollution experienced in today's Turkey. This is why more importance must be given to the disinformation accelerating the collapse of Turkey than to all other existing dangers.

For at least two hundred years, our country has undergone a cultural war directed from the outside, leading to intense conceptual confusion. What happens in this chaos frightens no one. No one cares about the degree of accuracy of the news and information followed via various channels, particularly the media. Nor does anyone wonder to what extent the official information disseminated by the political power—which passed from the hands of the Kemalists to those of the brotherhoods 20 years ago—is truthful.

For example, on what sources is the information contained in the history and sociology books that the Ministry of National Education decided to teach in schools based? To what extent can these sources be trusted? Why are imitation and rote learning in education not questioned? Answers to these questions have never been seriously sought. No one has seriously looked into these crucial problems. The work of local academic circles on this subject is also very

[34] See: "And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus We have made alluring to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do." (Al-An'am/108)

insufficient. Very few scholars have touched upon the confusion in historical research. **Prof. Dr. Ahmet Yaşar Ocak** is one of the first. He was the first to use the concept of "***historical distortion***" in his books with serious and scientific language, and he attempted to compare speculative concepts such as "Müslümanlık" (Muslumanism) and "İslâmiyet" (Islamity) with the concept of "Islam." It is interesting to note that Turkish society has not yet recognized or understood this scholar!

The political mechanism has, for nearly a century, given false information to millions of people under the name of so-called history—without any relation to reality—literally brainwashing generations and injecting various unfounded thoughts through ideological suggestions into young minds. For example, it was claimed that the Sumerians and Hittites were Turks, and an imaginary history was taught by the state with baseless theses like the "***Sun Language Theory***" or tales like the "***Legend of Ergenekon***"! In the 1960s, high school history books contained expressions such as "***Jesus was killed by crucifixion.***" Yet, in the Quran, in verse 157 of Surah An-Nisa, it is written: "*And [for] their saying, 'Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah.' And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain."* Despite these clear declarations, the administration was knowingly conducting Christian propaganda years ago!

As a consequence of all these errors, under the influence of the grave crises experienced in social, religious, moral, cultural, and economic fields, coups d'état, political assassinations, anarchy, and partisan sectarianism, Muslumans have become incapable of remembering even their recent past. For example, can Muslims find correct answers to the following questions concerning religion, language, history, sociology, culture, and mentality?

1. Why was Islam founded, against what, and by whom? (After reading this book, Muslumans will now be able to find an answer to this question by following the clues.)

2. Is there any proof that the Messenger of Allah, Muhammad (pbuh), and his companions (ra) read the Quran for the souls of the deceased?

3. Is there any proof that the Messenger of Allah, Muhammad (pbuh), or any of his companions (ra) led prayers or performed a complete recitation of the Quran (hatim) for a fee (salary)?

4. Can any proof be found, even weak, that the Messenger of Allah, Muhammad (pbuh), or any of his companions (ra) used the word "Sufism" (tasavvuf) a single time during their lives?

5. Can proof be found that the Messenger of Allah, Muhammad (pbuh), or any of his companions (ra) was qualified as "religious" or a "brotherhood sheikh"?

6. Is there proof that the Messenger of Allah, Muhammad (pbuh), or any of his companions (ra) wore the turban (kavuk) and robe (cübbe) used today by clerics as a religious uniform?

7. Why do the imams of the Muslumans not read the following verses during prayer? (Al-i Imran: 19, 85; Al-Maida: 38, 44, 45, 47; An-Nur: 2; Al-Jathiya: 18)

8. Among the 316 "authors of translations" who claim to have translated the Quran into Turkish, with the exception of 13 people[35], the others embarked on this task without knowing Arabic at all! Are Muslumans aware of this, and how can they prove their trust in Turkish translations?

9. The four schools of jurisprudence formed during the Salaf period were accepted by Muslim scholars. So be it. But can anyone prove that Abu Hanifa, Malik bin Anas, Muhammad bin Idris ash-Shafi'i, or Ahmed bin Hanbal said a single word about the founding of a "school" (madhhab)?

10. Muslumans also celebrate the funerals of those who do not believe in Allah or who belong to another religion. For example, they recently performed the funeral prayer for the Buddhist wife of a former Prime Minister. How can they explain this?

11. There are thousands of Muslumans who pray from the age of seven until 80 or 90. However, they do not even know the meaning of the Fatiha they read during dozens of daily prostrations. Is there a Muslim capable of explaining this?

12. Muslumans organize from time to time to attribute the title of "saint" (wali) to someone wearing a turban, robe, and beard to make him famous. Immediately after, they gather thousands of people around him, then create

[35] The names of these 13 personalities (actually 14 people) are: 1) Cemâl Said 2) Elmalılı Hamdi Yazır 3) Presidency of Religious Affairs (Diyanet) 4) İsmail Hakkı İzmirli 5) Mahmut Özdemir 6) Ömer Nasuhi Bilmen 7) Ali Fikri Yavuz 8) Erhan Aktaş 9) Süleyman Tevfik 10) Translators: Cahit Koytak and Ahmet Ertürk (Translation of Muhammad Asad) 11) Besim Atalay 12) Hasan Basri Çantay 13) Halis Bayancuk (Ebu Hanzala).

entire books of miracle stories about him and build a mausoleum over him after his death. Is there a Musluman who knows from whom these organizations hold their authority for such ventures and on what source they are based?

13. Most of the original manuscripts of the sources to which Muslumans refer, particularly in religion and history, should be in Arabic. So, what are these sources? They cite works such as *Fütûh'ul-Buldân*, *Târikh'ul-Umam Wa'l-Mulûk*, *el-Kâmil*, *el-Bidâye'tu Wa'n-Nihâyeh*, and the travel narrative of Ibn Fadlan. Do today's Muslumans academics and researchers know the language of these sources? If they do not know it, what does that mean?

14. Why did Cemil Meriç, one of the famous thinkers of our time, say: "No great thinker came out of the Ottoman Empire"?[36] Is there any proof to refute this opinion? Or was a work written in the name of science and thought capable of occupying the world produced during the Ottoman period?

15. How old are the works *Kutadgu Bilig* and *Divân-u Luğati't-Turk*, which Muslims qualify as classic works belonging to them and of which they are proud? How many centuries after the "Seven Suspended" (Mu'allaqat), written by the Arabs and hung on the walls of the Kaaba even before their entry into Islam, were these two works written, and what does that mean?

16. Why do millions of Muslumans still call Arabic "***Old Turkish***" (eski Türkçe)? Whereas only "Ottoman" can be qualified as such. Why do today's Muslumans not even have the knowledge necessary to distinguish Arabic from Ottoman?

17. There are Arabic inscriptions on many historical monuments, beginning with the interior decor of mosques. Why do Muslumans look at these writings exactly like tourists, without understanding what they express?

18. What realities did the works of Aziz Nesin—particularly *Zümbük*, *İt kuyruğu*, and *Hz. Dangalak*—as well as the film *Vizontele*, try to express (under the veil of humor)? Can Muslumansgive an explanation on this subject?

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[36] See *Notes on Sociology*, p. 220, İletişim, 1997.

This list could be much longer. It is not necessary. However, if most Muslims cannot find answers to these and similar questions, they must admit they are poor in knowledge.

As for the believers (Mu'min), there are certainly ignorant individuals among them as well. For example, most Salafists who qualify themselves as believers and monotheists (muwahhid) lack universal knowledge. Interestingly, they also call themselves "Muslims"! Yet, they take the Wahhabis as models. This is where the tendency toward violence in Salafists comes from. However, most moderate believers are enlightened and civilized.

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Education and Teaching Among Muslumans

The educational policies and teaching activities implemented by Muslumans have been the subject of constant debate for a long time. However, no consensus on a rational solution has been established to date, and education has never been anchored in a scientific system, regardless of the era. This can be explained by several reasons summarized below.

First and foremost, the bigotry and retrograde mentality stemming from **"Muslumanism"** (*Müslümanlık*) have negatively influenced opinions and convictions regarding education—just as in all other areas of social life—creating insurmountable obstacles to change and innovation. It is striking to note that this field of vital importance still relies on the imitation of the ancients.

This character of imitation, born from the belief that ancestors never went astray, reflects the profound influence of the mystical vision that constitutes the foundation of Muslumanism. "***The Master knows everything!***" This point requires a more extensive explanation, but this is not the place for it. Since the sacralization of ancestors and the lack of questioning regarding their heritage constitute the most important character trait of Muslumans, it has resulted—within broad religious circles—in an absolute modeling of the lifestyles and beliefs of the past. ***For among Muslumans, attachment to the beliefs of ancestors is far stronger than attachment to the Quran and the Sunnah***; indeed, Muslumans do not maintain a real link with the Quran and the Sunnah. The

penetration of this trend of traditionalism into the fields of education has undoubtedly generated serious consequences.

Chief among these is **rote learning** (*par-cœurisme*). Regarding this virus that robotizes man and renders him ineffective**, Prof. Dr. Yılmaz Özakpınar** expresses his opinion as follows:

"*What a misfortune for those who abandon the path of learning through reflection, meaning, and assimilation to lose themselves in rote learning. They have transformed a learning activity, which could be so pleasant and bring happiness to the student, into a tasteless chore. Rote learning is, above all, a humiliating mode of learning that undermines the personality.*"[37]

"Rote learning has endured from the creation of the Nizamiya madrasas to the present day. Free thought, research, and scientific activities have been totally interrupted since the founding of this madrasas in 1065. In all fields, starting with education, rote learning and imitation have sclerosed to become a temperament and a character; they have even been sacralized to the point of becoming the very essence of faith. The title of 'scholar' (*alim*) has lost its importance. Men of religion began to fill the void left by scholars. They transformed into true parrots and brainwashing machines. This is how a clerical class was formed in Muslumanism."[38]

The history of this process is long and cannot fit here. In all schools and madrasas belonging to Muslumans, imitation and rote learning continue in parallel.[39] In these two institutions, the objective is to form a single type of man: a supporter of the status quo, with the soul of a slave (considering the head of state and the sheikh of the brotherhood as the vicars of Allah on earth).[40] This functioning serves the interests of the power in place. It is for this reason that families with the means generally send their children to study in Europe or America.

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[37] *The Evils of Rote Learning!* (matematikkafe.com)

[38] Feriduddin Aydın. *Muslumanism, Madrasa and Education (The Obsession with Rote Learning in Education)*, p.8.

[39] For example, the "Series Books" (*Sıra Kitapları*) taught for centuries in the madrasas have never changed. Their names are: *Emsile, Bina, Maksud, Avamil, Terkib, Zuruf, Izhar, Kafiye, Qatrunneda, Sa'dini, Sa'dullahi'l-Kebir, Netaic, Suyutiy, Mollacami, Kulahmed, Muhtasaru'l-Maani…*

[40] See: "Thus, when a thought concerning the essence of Allah comes to the person practicing dhikr, they save themselves from danger by diverting this thought towards the persons who are the vicars and caliphs of Allah, which is one of the benefits of rabita." (Source: Mahmud Ustaosmanoğlu and 6 disciples, *Rûhu'l-Furkân*, Volume II. p. 74. Sirac Kitabevi, Istanbul-1992)

Despite these errors—maintained by both the Ministry of National Education and by brotherhood organizations (*tarikat*), and whose past consequences are now irreparable—both parties persist and stubbornly maintain an ideological education. Society, for its part, has accepted this drift with submission. Although it is manifest that educational policy does not rest on any scientific or coherent infrastructure, Muslulan society has never paid attention to the situation, has never monitored the official mechanism that perpetuates this reactionary education, and has never questioned it.

As for the minority of **Unitarian believers** (*mü'min-muvahhid*), although they are surrounded by Muslumans, they strive—as far as possible—to keep their children away from the schools of the Jacobin and tyrannical (*tâghûtî*) regime. By mobilizing their resources and practicing solidarity, they strive to raise their children according to a scientific and monotheistic (*tevhidi*) educational system in private spaces they have created.

This summary, presenting Muslumanism in opposition to Islam and Muslumans in opposition to "**Muslims**" (those submitted to Allah), can give an idea of this artificial religion and its followers. However, a brief explanation of Islam and the true Muslims will make the subject clearer.

As historical documents attest, the messenger of Allah, Muhammad (s.a.s.), began to transmit Islam in the year 610 AD. The revelation he had transcribed over 23 years ended as indicated in the third verse of Surah Al-Ma'ida. In this way, the Noble Quran acquired perfection and total integrity. Thus, the written revelation has reached our era without any lack, through continuous memorization and transcription.

In 661, after the abolition of the caliphate system attached to the "Rightly Guided Caliphs" and the transition to a regime of absolute monarchy, the Islamic order ceased to be the regulator of power and social life, a situation that still persists today. However, although the Islamic order has not been restored for 1364 years, it has been maintained individually in every age by a minority of believers. Despite the attacks led by members of religions formed by feeding on Judaism, Christianity, Buddhism, and Islam—such as Muslumanism, Shiism, Nusayrism, Druzeism, Qadianism, and Baha'ism—the religion of monotheism (*tawhid*) has not been destroyed; on the contrary, it has maintained its presence in a profound way in the lives of believers. How did believers manage this? Here is the answer: Believers have shown staggering resistance despite the incredible difficulties encountered throughout history. The source of this unshakable resistance can be summarized as follows:

- Even the believer with the most limited knowledge has strived, throughout their life, to live with great sincerity and determination within the limits of the Noble Quran and the Sunnah.

- Every believer, despite oppression, pressure, and attacks from the religious, the alienated, members of brotherhoods, Baathists, Kemalists, racists, and Jacobin and tyrannical secularist regimes, has maintained their attachment to the oneness of Allah at the risk of their life, staying away from associationism (*shirk*) and the associator (*mushrik*).

- Almost all Muslim believers have placed great importance on **Islamic virtues** (such as respect, love, patience, contentment, altruism, a sense of justice, protection of the weak and destitute, love of science, seriousness, loyalty, sincerity, faithfulness to covenants, honesty, humility, inner and outer cleanliness, dignity, conscious and prudent behavior, consultation (*shura*), courage, resistance, generosity, and hospitality) and have seen to leading a virtuous life.

- Believers have always and firmly stayed away from the **immoralities** widespread among Muslumans (such as usury, cunning, fraud, falsification, swindling, counterfeiting, informing/denunciation, bigotry, racism, the brotherhood spirit, the cult of the dead, idolatry, the superstition of healers, convenience marriage (*hülle*), exploitation of feelings, hypocrisy, social engineering, window dressing, deception, theft, corruption, torture, associationism, lust, and political opportunism).

The believers, who are estimated to constitute a minority of 250,000 people in Turkey, have unfortunately remained "hidden" in our society due to the pressure of the Muslumans majority and have not been able to come forward with their upright lifestyle. Those curious about them can rely on the comparisons and differences cited above; thus, in the light of this succinct information, they will be able to acquire exact knowledge about Islam and the true Muslims.